positions which (if accepted) must constrain the sciences to reach only conclusions compatible with themselves.

But more and more the sciences, as they have developed, have defied or ignored such prescriptions, and have taken their own ways to their own conclusions; while the philosophers have learnt to defer to the sciences, to accept their findings and to harmonize their own predilections with them as best they may.

And" indeed even the most extremely mechanistic and materialistic conclusions of scientists have found ready exponents and defenders among the leading professional philosophers. Some of these, like the late Bernard Bosanquet, have professed to reconcile such conclusions with the idealistic metaphysic which they preferred; while others, like George Santayana and Bertrand Russell, frankly call themselves materialists, and are content to save something from the wreck of all men's higher hopes and aspirations by pointing out that we may still stoically accept the universe, and may continue to admire beauty and the higher moral qualities of men, even though we regard these as the automatic products of mechanical processes which our preferences, our hopes and desires are powerless to direct or to modify by one jot or tittle.

Religion also was not slow to adjust itself to the new revelation of the mechanical view of the world prescribed by the sciences. The world thus conceived did, it was said, but add to the glory of the Creator who could design and set going such a marvellous piece of mechanism: for this mechanism had shown

that it could produce, not only the wonders of the inanimate world, but also the ever more complex and richly endowed and nicely adapted species of plants and animals by a process of mechanical evolution culminating in man, a process

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